

Children of God

Read I John 3:1-10, "Behold what manner of love the Father hath bestowed upon us, that we should be called children of God."

When Archimedes discovered a method of determining the purity of gold, he cried out, "eureka, eureka," which means, "I have found it." This has been the jubilant cry of scientists, inventors, explorers and others down through the generations of men, as they have experienced their eureka moment. It is a great moment when the efforts of an individual climaxes in success.

But there is another eureka moment that overshadows Archimedes' experience. This is the eureka experience of the soul when an individual discovers through the Word of God, the assurance of his salvation. The text for our meditation declares, "beloved now are we children of God." It is God who works and gives to men that are willing to accept the gift of faith, that they might appropriate salvation. For some the call of God to repentance and faith is a long and painful process. The soul often experiences a titanic struggle as our sinful and rebellious nature is crucified and we pass from death unto life. In the interim during which time God is calling and the soul is being torn between two forces, the eureka cry of man's soul is oft expressed in the words of Job, "O that I knew where I might find him." The intense inner struggle which accompanies the salvation of a soul is minimized by the superficial plea to accept Christ as Saviour, without repentance and contrition, so current today. Not unlike Archimedes and others there is often a long period of doubt, unbelief and misgivings, before the seeking soul grasps the certainty and assurance of personal salvation.

But out of the darkness and fog of doubt emerges a triumphant faith, through the work of the Holy Spirit, so that the sinner's eureka becomes, "I know that I am a child of God." This gives wings to his homeward trek. When this, the un-believable, dawns and breaks forth into reality through faith in the Son of God who loved me and gave himself for me, it is too wonderful for expression. How significant it is that the author John was guided by the Holy Spirit to remind us of the marvelous love and grace of God, that we might ponder again and again, "behold what manner of love the Father hath bestowed upon us, that we should be called children of God and such we are."

But from the text we learn that belonging to God puts us at a disadvantage in this present world . . . "the natural man receiveth not the things of the Spirit of God: for they are foolishness to him; and he cannot know them, because they are spiritually judged." As children of God we are misfits in this world. The assurance that we are children of God and that we have the hope of life eternal in the heavenly glories makes us different . . . "everyone that hath this hope set on him purifieth himself." Also, "whosoever abideth in him sinneth not."

Even as Archimedes made a discovery, so the Holy Spirit must guide and open the spiritual eyes of every blind sinner, to discover "that God was in Christ reconciling the world unto himself." "Now are we children of God." "As this been your 'Eureka?'" —H. C. S.

Concerning the man's prayer to Abraham, across a Gulf, let me remind you that this is the prayer in the Bible to a saint, and wasn't answered.—Will H. Houghton.

Why We Should Join the World Council of Churches

By O. K. STORAASLI

It will be a very important decision that our Evangelical Lutheran Church must reach next June with regard to our participation in the World Council of Churches. Our readers have been supplied with much good material both pro and con in the "Lutheran Herald," and that is as it should be. We ought not to repeat the arguments again here. But since the "Shepherd" has had only the negative side presented, I would like to inform our readers of a few of the reasons why I believe it would be advantageous for our church body to join the World Council.

However, let it be understood at the outset that while we speak in favor of participation with the World Council, we are not unaware of the dangers and the arguments against such a procedure. But we believe that our delegates to the church convention should think objectively and

The World Council of Churches

Shall we go down to Egypt for help?

It seems to the undersigned that that is just what we will be doing if we join the World Council of Churches. For what is the main reason for joining but that by number we can impress the world with our message. We know that in union there is strength, but joining the W.C.C. will not be a union based on the Scripture so that we can speak with one voice. The opposite will be the result. Furthermore such union will, I believe, bring about an inner disunion among ourselves as Lutherans. Joining the W.C.C. will bring about all kinds of embarrassing situations that will weaken our testimony as a confessional church.

—H. F. Johnson.

FOR THE SAKE OF HISTORY

Luther Seminary Library is making bound copies of the various church periodicals for future reference. However, in our files certain copies of the papers are missing, and we would invite you to help the Seminary, and the district by seeing if you can send to us any of the following missing numbers of "The Lutheran Herald" or "Lutheraneran," which the Seminary Library does not have:

The Lutheran Herald

Issues Wanted

Volume 24, 1940—Nos. 24, 25, 47, 48 and 52.
Volume 25, 1941—Nos. 28, 37, 38, 47 and 48.
Volume 26, 1942—Nos. 16, 21 to 37.
Volume 27, 1943—Nos. 19-39, 50 and 51.
Volume 28, 1944—Nos. 2, 19, 21, 24, 26, 31, 37, 38, 40, 41, 42, 44-49, 51 and 52.
Volume 29, 1945—Nos. 19.

Lutheraneren

Issues Wanted

Volume 24—20, 21, 22, 23, 24, 25 and 26, 29, 30 and 52 (1940).
Volume 25—7, 28, 29, 39, 44 and 52 (1941).
Volume 26—4, 8, 10, 12, 14, 16, 20-38, 45, 48, 49 (1942).
Volume 27—1, 2, 3, 13, 14, 18-36, 40, 44, 49 and 51 (1943).
Volume 28—14, 20, 21, 23, 24, 25, 26, 28-30, 32, 33, 35, 40-52 (1944).
Volume 30—50, 51 and 52 (1946).

These bound volumes will be available to anyone who wishes to use them for reference, so we feel it is important to have all volumes complete.

O. K. STORAASLI,
Luther Seminary. Librarian.

weigh this matter carefully, and consider both sides of the important question so that they will vote intelligently and not without considering both sides of the question. I believe that our Evangelical Lutheran Church should join for four reasons:

1) **The Lutheran Church has a very distinctive message for the Christian Church of our day.** We cannot minimize our message and its distinctive character. Why should not the clear message of sin and grace be brought into the World Council of Churches? The "Summary Report" of the Lutheran World Federation states: "As Lutheran Christians we are called by God to make the fullest use of our dynamic heritage for the welfare not only of Lutheranism, BUT OF THE ENTIRE CHRISTIAN CHURCH." (Page 36, capitals mine). Now, we readily grant that many feel that we can make this "dynamic heritage" felt more outside of the World Council than we could inside. However, this is a moot question. It has been our experience working with other non-Lutheran agencies that this dynamic element can produce very positive results within organizations, as well as without. When we remain outside of discussions, the Reformed leaders are very apt to misunderstand and misinterpret the Lutheran position. Lutheranism is not understood by the Reformed church generally, especially in this respect that we are not considered "evangelical". We are often regarded as neo-Catholic and "other-worldly," not interested in the life in this world. This opinion has come to the writer very strongly when studying in Reformed Seminaries for a period of four years, and also in the local ministerial association in Saskatoon. But when we are represented and have a chance to make our influence felt in a positive way for Lutheranism, we are making a very definite contribution to the Kingdom of Christ, and the other Protestants wake up and vitalize their message also. Misunderstandings always accentuate differences, while understanding promotes brotherly love. If our synod is to be one of the two protesting, isolationist Lutheran groups (and the only Luther World Federation dissenter, by the way) we will be misunderstood by other Lutheran groups, as well as by other Protestants. The enemies of the Christian Church will have greater opportunity to cast their seeds of divisiveness, which hinder Gospel work. It is interesting to notice that the Lutheran World Federation thought of this problem, too, and answered in these words: "Lutherans should also make a common approach to non-Lutheran agencies and churches in the foreign mission enterprise. Since the Lutheran contribution is distinctive, we must keep our message true to its genius and speak with united voice as we co-operate in world Missionary organizations." (Summary Report, p. 34). If this thought applies to world evangelization, it certainly also ought to apply as far as co-operative study and work for Christian churches are concerned. It is interesting to notice on this point what heroic Bishop Berggrav says: "Let us keep our fences in order, but let them not be so high that we cannot look across at each other." Do you know of a stronger representative of Lutheran confessionalism?

2) **The Lutheran Church will have confessional representation** in this proposed organization. We will not lose our identity, as some seem to

Luther Seminary

We have been rather negligent about sending in news items to the "Shepherd." Our excuse, if any is required, is that we have been exceedingly busy, due to the many problems involved in our building project this year.

Although it was not yet ready, we moved into the new building on March 1. Our moving in would not have been quite as soon had it not been for the pressure of the housing shortage in the city. Throughout March the carpenters, painters and other workmen continued work and this caused some inconvenience and disturbance to all concerned but not very seriously so. We of the Seminary family were very glad to get into the new building, and are thankful to God and to the Church for having provided us with so fine a home and workshop. It is our prayer that it may truly be a workshop of the Lord to the glory of His name and to the extension of His Kingdom.

We had expected to have the dedication services at commencement time but since there is some work that will necessarily be delayed until summer, we found it desirable to delay the dedication services until shortly after opening of school in the fall, when we trust that the building will in every respect be completed and also largely furnished. It has been accordingly decided to have the dedication services on October 10. Dr. Aasgaard will officiate.

This is an event to which we have been looking forward for a long time. It is our prayer that it may be a truly festive occasion not only for the Seminary but for our Church here in Canada and that through it all God's name may be glorified.

Graduation exercises will be held this year on Friday evening, May 21, at eight o'clock. The guest speaker will be Dr. T. O. Burntvedt, president of the Lutheran Free Church. We will have two graduates, Arne Berstad, who has been called to the Melville parish, and John Lokken, who is a member of the Lutheran Free Church and who has been called to the Hewarden parish of that church. The graduation exercises will be held in the Zion Lutheran Church jointly with the Luther College and Seminary.

fear, nor need we lose our "dynamic message." Rather, that is guaranteed us by confessional representation. We will be there to speak for ourselves. The Lutheran Church is unified in its distinctive message, not by forms or practices. It is this message that the World Council needs, and we must give it. We can give this message without compromise in any group or federation, and we OUGHT to give that message. It has been our experience in the local situation that the Lutheran emphasis is greatly respected by other Protestants when they understand it, and although in the local level at times Lutherans may have to withdraw from participation in certain Protestant undertakings (as I have often done), nevertheless, their message is heartily received in mixed meetings. The World Council is very wisely not an attempt at union. That we would never favor. But it is a co-operative enterprise intended to be mutually beneficial, without compromise. We can pick Lutheran representatives that will make our confessional stand very clear. We are assured that by our conditions of entrance, as a confessional church with very definite creeds.

(Continued on Page 2)

The Shepherd - Hyrden

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The Lutheran World Federation

The Lutheran World Federation, Canada Committee was organized in Saskatoon May 5, 1948. Following officers were elected: President, Pastor Mars. A. Dale; vice-president, Dr. N. Willison; secretary, Dr. R. Schneider; treasurer, Pastor G. Munson.

The main work of this committee is to carry on the objectives of the Lutheran World Federation in Canada. One of the main purposes is the Lutheran World Action ingathering. It was decided to call a part time director for Canada at the September meeting. The tentative budget for 1949 is \$100,000.00 for the Synods in the federation.

Publicity

Two somewhat recent, Canadian bulletins have appeared in our District: The Canadian Leaguer which is designated as "The organ of the Canada District Luther League" (issued occasionally), and "The Chapel Bell" which is "published for pupils and friends of Sunday School at Home — by Mail and Radio." The latter is in its fifth issue. The Stewardship Bulletin by Stewardship Secretary Odland is also a fine addition to the publicity field. There has been a splendid advance in the promotion of informative and edifying material in our district through such bulletins and the many fine parish papers in our district. Together with the space given in The Shepherd these bulletins should develop a well informed constituency in our areas of responsibility.

In the Chapel Bell we note the result of the Sunday School by mail survey. It is as follows:

Active pupils	781
Pupils not active but still enrolled	102
Inactive and discontinued	390
Discontinued by request	168

Total enrollment	1441
Other students	73
	1514

Please note the financial statement for Sunday School at Home, elsewhere in The Shepherd.

NEWS ITEMS

Remember the important General Convention in Minneapolis June 8-13, 1948. Every congregation should be represented by delegates. Ask your pastor about arrangement for lay delegates.

* * *

Our Missionary, Palmer Anderson

In an air mail letter dated May 6, Mrs. Palmer Anderson writes that all the west field missionaries, including Palmer Anderson, are now in Hankow. These missionaries were evacuated by the "St. Paul" from Laohokow April 15th. Missionary Anderson's address for the time being will be: The Lutheran Mission Home, Hankow, Hupeh, China. Pray for Palmer and Mrs. Anderson and family.

* * *

Bible Studies in Wetaskiwin Schools

The Ministerial Association of Wetaskiwin, in agreement and co-operation with the faculty and school board has held classes of Bible study in the schools of the city.

Pastor Walker reports that he has had two classes weekly in the high school department, the enrollment being approximately 50 students. The high school studies have dealt with "The Life of Christ." He says that it has been a privilege and a great opportunity to share in the study of the Word of God, and to bring to the students the challenge of believing in Christ, following Him, and serving Him.

* * *

Pastor Mars A. Dale speaks at the graduation exercises at S.L.B.I. May 30, 1948.

* * *

Camrose Lutheran College graduation exercises will be held in Camrose Lutheran Church on Friday, May 28, at 8 p.m. The college choir will give a short concert. The commencement address will be delivered by Professor Dr. O. K. Storaasli.

* * *

The C.L.C. Alumni Association will hold its annual business meeting, picnic, and banquet on Saturday, May 29.

* * *

God willing, the spring convention of the Yorkton Circuit will be held at Govan in Pastor T. J. Langley's charge, June 18-20. The convention text is Isaiah 55, the whole chapter. All congregations are urged to send delegates.

—Lars Knudson.

* * *

Pastor Precht Returns

Pastor Precht, Torquay, Saskatchewan, has returned from his trip to Denmark. This journey took him through Sweden and Norway. On three occasions it was his privilege to preach in the church in Denmark where he had been baptized and confirmed. He also preached elsewhere in Denmark and also in Norway. We have asked him for a brief resume of his trip. This will appear in The Shepherd at a later date.

Why We Should Join the World Council

(Continued From Page 1)

3) **World Council Membership does not imply membership in the Federal Council nor in a local council of churches.** In Lutheran Church polity, the congregation is autonomous, and the congregation must determine each relationship on the local level. If a Protestant group of churches undertakes some venture, and Lutherans do not wish to take part, they certainly should not. A good example of this was seen in the Saskatoon Anti-Communist Church parade. The Lutherans unanimously were opposed to Communism and the Communist May Day parades. But they also felt that the best way to combat this atheistic ideology was through concerted preaching of the Word of God. So while other Protestants are planning an Anti-Communist parades Lutheran pastors are planning and preparing Biblical sermons pointing out the vacuous nature of atheism, and Christ's answer of the abundant life. World Council membership certainly does not mean that we have to give approval to all of its activities, nor does it mean that the World Council can dictate to our congregations on the local level, or even on the synodical level. Many people assume that if our Synod joins the World Council, pressure will be brought to bear upon our Synod and upon our local congregations to endorse everything the World Council suggests. That is definitely not the case, or we would not be interested in it at all. Many of our Lutheran congregations, sad to say, refuse to even move a finger for our joint Lutheran undertaking of Lutheran World Action. Could we not, and should we not use pressure to get them to take part? Certainly not. If the pressure of the Gospel of compassion will not move them, the congregation can stand as aloof as it likes, for it is sovereign in Lutheran polity. However, when the congregation does take part, it does strengthen the arm of love, and it rises to the opportunities that come to modern "Good Samaritans," that would be extremely difficult to answer if as all went at it individually. But we must willingly take part in even a Lutheran undertaking.

The World Council is not a "super-church." It has no constitutional power over any of the participating churches. "It is a consultative body and will not legislate for the churches."

4) **Finally, modern Christianity cannot be "isolationist" in outlook.** The enemy of the Gospel is strong, and the Church must have aggressive and united offence. We should not become complacent because we have the truth, and be content to let the rest of the world go as it pleases. A Christian witness will give his witness where it will testify to the power and victory of Christ the most. We believe and confess that there is "one Holy Christian Church," "one body of Christ," which has "one Lord, one faith, one baptism, one God and Father of all." This Church is spread all over the world, and has many members. The Lutheran World Federation stated, "But the Gospel is so exceedingly rich that no one section of the Church can claim to have fully and exhaustively comprehended all its wealth. One church has grasped more of it, another less. One has penetrated to the heart of it, while another has remained more on the circumference. One has grasped one aspect and another another. In this res-

pect the churches can learn from each other and help each other to reach a simpler, richer, and deeper understanding of the Gospel... Christ's Church on earth is divided into a multiplicity of separate churches. The reason for this is not to be found simply in the superabundant riches of the Gospel, but also in human sin. Consequently, the prayer of our Lord, 'Ut omnes unum sint,' constitutes a **call to repentance for all churches**, and puts them under a vital obligation to strive for the realization of unity. No church, however, must let itself be led by concern for unity to surrender anything of the truth that has been entrusted to it..." (Summary Report, p. 19).

But many of our people fear that if we enter the World Council of Churches we will become "unionistic." Too many have stated that. If this fear has not already been dispelled by the constitutional definition of the World Council of Churches let us see what unionism is according to the Minneapolis Thesis of 1925: "Unionism" is defined as "fellowship which ignores doctrinal differences or declares them a matter of indifference." Certainly confessional representation, if it means anything, means that differences are respected and doctrine is not made a matter of indifference. The differences are given a prominent place. Furthermore, unionism is definitely not a part of the picture by the testimony of the World Council itself, "We are NOT YET ready to enter into full communion with each other and to act as one undivided body, but we are NOW ready to give up all policies of isolation to enter into a truly Christian conversation with each other and to act together whenever we can find common ground." The Story of the World Council of Churches, p. 13).

May each one of us think seriously about this question, pray earnestly over it, and allow God to guide and direct us as the convention of our beloved Church draws nigh. May God bless our decision!

ARE YOU WORRIED?

Things don't look any too good as far as getting the crop in this spring. It would be very interesting to count the number of times statements similar to the one above are made every day.

Yes, many of you are beginning to worry about the weather conditions which will make this one of the latest springs we have had. No doubt when you do get going in the fields, some of you will be too busy to eat or sleep. Well, what of it, I hear you say.

Nothing friends, but I do wish to call your attention to a more important work. That of sowing the Seed (The Word of God) in the hearts of your children. In some cases the spring is almost past, and your children are going into the summer of life, without that life-giving Word. Won't you take time off and ask yourself some serious questions?

You will one day have to give an account of that little field that God gave to you. What kind of seed did you seek to sow? Have you watched over that field so that the weeds of sin has not been able to gain control. Think it over. Start now by sowing the good seed, by means of the family altar, by bringing your children to Sunday School and to church.

Does it worry you to realize how late you are in this important work? it should.—Weldon Parish Record.

A CORRECTION

An error occurred in announcing the dates of the W.M.F. Circuit Conventions of Camrose and Southern Alberta Circuits. The correct dates are as follows:

Wednesday, May 26, Camrose Circuit WMF at Zion Church, Bawlf parish.

Friday, May 28, Southern Alberta Circuit WMF at either Claresholm or Bow Island, Alta.

HOUSING RESERVATION FOR YPLL DISTRICT CONVENTION Grande Prairie, Alta., July 28-August 1

Please reserve room as follows for the persons named below:

HOTEL: Single Double 4-in-a-room
(Fill blanks with No. of persons)

Check here if Sexsmith Hotel (13 miles on gravel) acceptable if necessary for some.....

DORMITORY: Ladies Men Will bring own bedding.....

AUTO COURT: Cabin for persons (3, 4 or 5).

PRIVATE HOME: Couples; Single: Ladies; Men

We plan to arrive on bus; Train; Plane; By car

on July and plan on nights.

NAMES ADDRESS
(Underline name of person responsible for making reservation)

1.
2.
3.

(Send to Rev. E. B. R. Haave, YPLL Housing Director, Sexsmith, Alta., by July 7)

Hyrden

JEG ER DØREN TIL FAARENE.—Joh. 10:7

Wadena, Sask., Andet No. i May, 1948.

Men Gud Sa

1 s.etter trefoldighet—Luk. 12: 13-21

Dette er historien om en mann som Gud stanset. Den ensomme tragedie om en mann som holdt selskap bare med seg selv, et selv saa daaraktig at det solgte sin sjel til godtkjøp—to fulle lader. Han raadslo bare med seg selv, ikke med Gud. Akkurat som mange gjør framdeles. De spør aldri Gud tilraads om noen ting. Han tenkte bare paa seg selv, handlet for seg selv. Og tilslutt døde han for seg selv. Han glemte den Gud som kommer inn i menneskelivet. Han avslo aa la Ham komme inn ved starten av livet, og saa maatte Gud bryte seg inn ved slutten.

“Der var en rik mann hvis jord bar godt.” Mennesket kan ikke produsere. Det kan bare lage Guds produkt slik at det tar praktisk form. I virkeligheten skaper mennesket aldri, det bare ordner og omordner det som Gud har lagt i dets svake hender. Det kan plante og saa, men ikke gi vekst.

Denne mannens jord “bar godt.” Og han var rik. Rik paa gaver, rik paa ufortjente velsignelser ovenfra, fra lysenes Fader, rik paa Faderens muligheter for seg selv. Men han ødela det alt ved aa tenke “ved seg selv”. Og alltid naar vi mennesker resonnerer bare ved oss selv, blir resultatet forferdelig,—anarki, oprør mot Gud. Hvert eneste spilt liv, hvert løfte brutt, kan samles op i disse ordene: “han tenkte ved seg selv.” Og hvert blodrødt blad i slektens historie kan forklares ved denne enkle fotnote: “De tenkte ved seg selv.”

Naar jorden bærer godt, naar alle foretakender gir fortjeneste, i florisante tider—da er vi mennesker svært tilbøyelig til aa resonnerer ved oss selv. For hver person som bryter sammen under motgangens trykk, er der minst tolv som ikke kan klare rikdom og velstand. Naar baade hender og lader er fulle, naar materialismens lader innbyr oss til aa gjøre dem til vaart hjem, da er vi naad til en farlig dag. Og da er det bydende nødvendig at vi gaar inn i lønnkamret vaart til en intim konferanse med Gud. For ingen kan bevare hodet klart i en slik tid, dersom ikke Gud bevarer hjertet.

Jesus saa ikke bare paa denne mannen. Han saa tvers igjennom ham, ogsaa i det øyeblikk da hans sjel var opptatt med sin ensformige enetale: “Mine lader, min avling, mitt gods—min sjel—et, drikk, vær glad.” Men Gud lar seg aldri bedra av det fargerike ytre, det blander ham ikke for det ørkenaktige indre hos det menneske som er aandelig forsulten. Gud saa den arrogante daarskap hos en mann som ikke kunne eie tingene uten at tingene eiet ham. Gud hørte det stigende hovmot av menneskelig skraasikkerhet: “Mine, min, mitt!” Og da satte han plutselig laaset for livsdøren til mannen. Han drog sitt livs siste laante sukk, og sjelen stod der nøyen og bar. Jorden som han ogsaa hadde kalt “sin,” kom med sitt krav paa ham og sa “Min.” Den Gud som han hadde oversett og glemt, stanset ham. Livsløgnen som han hadde brukt til rettesnor, vendte seg braut mot ham. De ting han hadde hersket over, behersket ham og knuste ham tilslutt. Paa hans gravstein—og andres lik ham, staar denne veltalende innskrift: “Du daare!” To ord, men de rommer en forferdelig sannhet: sannheten om at det menneske som ikke regner med Gud i de jordiske ting, og aldri taler med og tenker paa Gud, men lar havesyken og næringsssorger ta overhaand—det menneske blir en daare—i all evighet.

Mennesker kan si naar et slikt menneske er ute av de levendes rekke: “Han døde i natt,” men det er ikke sannheten. Gud vet bedre enn som

Hva er Svakheten Ved Vaar Tids Forkynnelse?

Er det noe galt ved vaar forkynnelse siden det skjer saa lite naar vi preker?

Det er et alvorlig spørsmål for alle oss som er betrodd forkynnerens store ansvar og oppgaver.

Mange vil si at feilen er den at vi ikke er tent nok selv, eller at vi bruker et språk som tidens mennesker ikke forstaar, eller at vi er for teoretiske i vaar forkynnelse osv. Det er visst saa altfor sant alt sammen.

Men mon ikke feilen ofte er den at det lykkes oss saa daarlig aa forkynne virkelig Bibelens syn paa synden? Vi rammer saa lite samvittighet erne som søker og forstaar evangeliets trøst. Vi kan tale saa vakkert og gripende vi vil om Guds kjærlighet og naade, det naar ikke fram hvis ikke ordet om synd har gjort hjertene mottakelige for det. Hvis vaar forkynnelse ikke skaper syndserkjennelse hos vaare tilhørere, er det fare for at det hele ender i almenreligiøsitet og ikke i levende, frigjort kristenliv. Det er mye av det i vaar tid.

Profeten taler om dem som blir forferdet over Herrens ord. Mon det ikke er den forferdelse som mangler naar vi gaar ned av prekestolen? Og den forferdelse mangler ikke bare hos de uomvendte, men kanskje like mye hos oss som er kristne.

En overfladisk forkynnelse av synden fører uvegerlig til en overfladisk kristendom som tar det lettvent med det hellige liv. Det fører inn i en “viller-alle-syndere” mentalitet uten bot og omvendelse.

Vaar tid trenger en forkynnelse baaret av det hellige alvor som sikter paa aa ramme samvittighetene. Men da maa vi forkynnerer selv være rammet av Ordet i vaar egen samvittighet.

Det er ikke dommedagsprekener vi trenger. Det er ikke drastiske skilringer av tidens synder og helvetes redsler som skal til. Aa svinge dommens svøpe over samtidens synder er ikke alle gitt. Vaart kall er ikke først

Byrder.

En lægemisjonær i Etiopia, dr. Lambie, la merke til at naar de innfødte skulle over en stri elv uten bru, valte de ut noen tunge steiner som de la paa skuldrene forat de skulle bli tyngre og vanskeligere aa rive med av strømmen.

“Slik,” sier han, “trenger ogsaa vi som kristne den ballast vi faar i form av byrder—enten det er sorg, sykdom eller andre vansker—for aa komme støtt over livets ofte temmelige strie elv.

saa, for han vet alt. Gud visste at mannens legeme ophørte aa aande, men selv hadde han lenge vært død. For, “Saaledes er det med den som samler seg skatter og ikke er rik i Gud.”

Venn, la deg advare av mannens lagnad. Jesus trygler deg gjennom sitt ord og ved sin Aand: Ta meg med, la meg komme inn i ditt liv ellers maa jeg tilslutt bryte meg inn. Kan jeg ikke faa komme paa din innbydelse som din Frelser og Herre, maa jeg jeg tilslutt komme som din dommer. Tenk med meg, lev for meg. Jeg døde for dine daarskaps skyld, for at du ikke skal dø som en daare.”

Ein mann maa dø, og alt sitt gull Han eingong opp maa giva, Om daa han satt med lida full, Ved det han ei kan liva. Naar Herren segjer: “No i natt Ditt liv so maa nu lata,” Og verdit daa er all din skatt, Kva kan saa alt deg bata?

—Rev. Landstad 467,4.

—H. Arnholt Strand.

og fremst aa refse de enkelte syndere som vaar slekt ligger under for, men aa vise Bibelens syn paa synden.

Aandens gjerning er aa overbevise verden om synd—om synd fordi de ikke tror paa meg, sa Jesus. Og Aanden bruker vaar forkynnelse for aa naa det maal.

Dette er ingen lett oppgave. La oss aldri glemme at ingen kan rett forkynne synd til vekkelse for sovende samvittigheter som ikke kjenner Jesu hellige taarer. Hvis ikke kjærligheten til sjelene og samhørigheten med det folk vi preker for blir forkynnensens bankende hjerte, vil ordene ikke naa fram.

Ordet som forferder, men som ogsaa gir trøsten, maa bli en ild i forkynnerens egen sjel. Da først vil hans budskap naa fram. H. E. W. “For Fattig og Rik.”

Et ufrakommelig spørsmål

Av kst. prost Ivar Døskeland.

Forsøket paa aa maalbinde Jesus med ord, som fortelles om i 22de kapitel av Mattaus evangelium, førte bl. a. til at 3 store sannheter kom for dagen; De dødes opstandelse, lovens mening og Jesu guddom.

Hvad tror de om Mesias? Hvis sønn er han? Fariseerne vilde ikke inn paa Skriftens tydelige tale om dette, og resultatet var at de ikke kunde svare Jesus et ord.

Det viser sig alltid: Søker man aa slaa Jesu lære ned med tankeprov, sitter man snart som fisken i garnet, fordi det reiser sig andre spørsmål som maa ha sin løsning. Dessuten vidner livet om at lykken for menneskene er aa tro, haape og elske I Jesu Kristus.

Men nu er spørsmålet kommet inn i verden, og det vil alltid være der. Hvad mener du personlig om Jesus Kristus? Svarer du ikke idag, kommer spørsmålet igjen imorgen. Svarer du ikke da heller, kommer det til dig paa sykesengen, og skyver du det fra dig enda en gang, kommer det igjen paa dommedag. Du slipper ikke utenom det, du maa ta standpunkt til det, og det standpunkt du inntar avgjør din evige lagnad.

Spør du Peter, saa svarer han: “Du er Kristus den levende Guds sønn.” Og spør du Luther, saa sier han: “Han er min Herre, som har frelst mig, fortapte og fordømte menneske, ved sin uskyldige lidelse og død.” Spørsmålet blir i virkeligheten: Hvad mener du om Golgata og det som hendte der? Er forsoningsverket blitt en gave fra kjærlighetens Gud?

“Daa ser du meir enn Davids son du ser ein syndars liv og von du ser din Gud og Herre.”

Har vi sett at “Kristus døde for oss mens vi enda var syndere,” saa er ikke det største bud i loven at du skal elske Herren din Gud, og din neste som dig selv, lenger et krav. Men det kjennes som en naade aa faa elske “FORDI HAN ELSKET OSS FØRST.”

Og Guds bud blir ikke lenger en mengde lovregler uten dybde og indre sammenheng, men grunntanken med dem er kjærlighet. De gjør livet rikere.

Det tidligere strev med kristendommen som oftest bestod i aa redusere in absurdum: aa bevise det urimelige og fornuftstridige i kristendommen, blir nu til en bønn:

“Aa Jesus, hjelp oss so til tru, At du kann i vaart hjarta bu, So ved den kjærleiks kraft me kann,

Av hjarta elska Gud og mann.” Da har du funnet livslinjen i kristendommen, men LIVET er ditt i tid og evighet.

I Brennpunktet

Religiøse nattmennesker

Det er svert mange slike. Og det er ikke originalitetstrang som har skapt dette uttrykket. Les fortellingen om Nikodemus som “kom til ham (Jesus) om natten,” og uttrykket vil melde seg selv. Religiøse nattmennesker er de som gjerne vil komme til klarhet over kristendommen. De kan være vekkede og vaakne mennesker. For presten er de ikke saa lett aa faa øye paa. Ofte faar de ingen hjelp av hans forkynnelse og kommer derfor ikke ofte til gudstjenesten. De betror seg heller ikke til ham. Altsaa aarsak og virkning!

Baade en prests og enhver kristens oppgave er aa hjelpe mennesker til den korsfestede og opstandne Kristus. Forkynnelsen fra prekestolen skal lede menneskene til aa sørge for sin sjel, ikke bare hjelp i konkret synden, men ogsaa direkte hjelp til dybere forstaaelse av kristendommen. Men gudstjenesten er ikke prestens og hans preken. Likevel er prekenen midtpunktet for de mennesker som maa karakteriseres som religiøse nattmennesker. Men de beveger seg ute i periferien. Dog fins det mange som vil inn til sentrum—Kristus. Hva skal en gjøre for aa hjelpe dem? Kanskje maa de hjelpes med et annet språk enn det de hører i saa altfor mye av forkynnelsen i dag.

La meg nevne to eksempler.—En ung mann gikk og bar paa et tankekors som ikke ga ham rist eller ro: Naar f.eks. en muhammedaner med hengivenhet dyrker sin gud, har da vi noen rett som kristne til aa søke aa bytte hans tro med vaar? Altsaa spørsmålet om kristendommen og religionene. Dette er en vanskelighet for mange. Det nytter ikke med talemaater og paastander, de være aldri saa fromme. Et forstandig og redelig svar maa til.

En flokk ungdommer hadde diskutert kristendom paa et “evening party”. De var kommet til det straalende resultat at Det nye testamente, til tross for aa være interessant og ikke uten verdenshistorisk betydning, likevel maatte være bare menneskeord. Begge disse tilfelle gjelder troens forstaaelse og syn. Men hvordan skal en hjelpe dem? Kristendom er ikke lenger selvfølgelig sannhet. Bibelen har mistet sin autoritet blant store deler av folket. Uttrykkene fra katekismen i ordforraadet forsvinner mere og mer. Kristendommens grunn-dogmer er under debatt. Det er ikke jomfrufødselen det gjelder, men selve Guds eksistens. Er der en Gud?

Kan vi svare med annet enn klisjeutrykk naar slike mennsker trenger hjelp? Kan vi omsette de gamle fortellingene fra evangeliets verdensbilde til aktuell virkelighet og forpliktende sannhet for religiøse nattmennesker som lik Nikodemus spør: “Hvorledes kan et menneske fødes naar han er gammel?”—HVA er ditt svar? —H. A. S.

MISJONSVERS

Av Andreas Berger

Nu mangelen sjel som fordum stod nedbøyet for avgudens fod med byrder svar, avtvettet har sin synd i Lammets blod. Saa midt blandt dem som frekke gaar,

dog finnes dem som bøyet staar; for naadens fod i tro og bod de liv og glede faar. Saa be at høstens herre, som vil bud skal gaa om jorden om, maa sende fler innbydelser; for der er ennu rum!

FINANCIAL STATEMENT

Second Quarter Only

Lutheran Sunday School at Home,
By Mail and Radio
Jan. 1 to March 31, 1948

Income

Individual donations to general fund	\$385.40
Organization donations to general fund	100.75
Individuals to radio account	28.25
Organizations to radio account	30.50
Miscellaneous income from sale of materials, etc.	13.70

\$558.60

Expenses

Cash deficit as of Dec. 31 removed	\$ 94.90
Office supplies	33.56
Postage and exchange	148.74
Salaries (in part only)	61.30
Miscellaneous expense for purchase of materials for resale, etc.	29.12
Radio expenses re Children's Chapel	155.50
Cash on hand, March 31	35.48

\$558.60

The Sunday School at Home is faced with UNPAID BILLS of slightly more than \$400 on arrears of salary, office supplies and rentals. We need your help.

So far we have reached out to over 1,500 individuals in this correspondence and radio work. Over 2,500 pieces of mail go out each month in new and corrected lessons, personal and circular letters and Children's Chapel song books. The geographical distribution of our pupils is as follows: Saskatchewan, 975; Alberta, 432; Manitoba, 44; United States, 32; British Columbia, 27; and Ontario, 4. Will you pray for and give to this great work in order that it may be continued? Send your contributions to Sunday School at Home, S.L.B.I., Outlook, Saskatchewan.

G. LOKEN, Sec.-Treas.

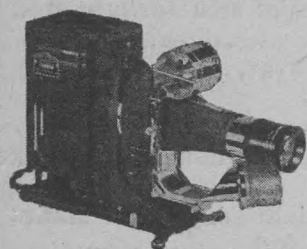
THANK YOU!

Luther Seminary wishes to express its thanks to the following Ladies' Aids for their gifts to the Luther Seminary Equipment Fund. These gifts were received after the list was printed in the February Shepherd so we wish to acknowledge them now. We may say that the need for gifts is still with us as we have much equipment to buy yet for the dining room, kitchen and classrooms. We appreciate the willingness of our Ladies' Aids and individuals to help.

Valley Park L.A., Pike Lake	\$ 9.00
Lydia L.A., Valhalla Centre, Alta.	5.00
Zion L.A., Ryley, Alta.	10.00
Bethlehem L.A., Harptree, Sask.	2.00
Bardo L.A., Tofield, Alta.	25.00
Nordale Luth. Cong., Simpson, Sask.	10.00
Norwegian Luth. L.A., Winnipeg, Man.	10.00
Christ Lutheran L.A., Sexsmith, Alta.	15.00
St. Olav's L.A., Viceroy, Sask.	10.00
Central L.A., Moose Jaw, Sask.	25.00
Beaver Creek L.A., Ratner, Sask.	10.00
St. John's L.A., Viscount, Sask.	10.00
Cana L.A., Cana, Sask.	5.00
Sharon L.A., Irma, Alta.	25.00
Carrot River Valley L.A.	25.00
Mrs. Ragnar Knudson, Ryley, Alta.	10.00
Bethel L.A., Frontier	5.00
Norden L.A., Sexsmith, Alta.	10.00
Carl A. Haltug, Midale, Sask.	10.00
In memory of Mrs. Sorgen, Camrose, Alta., by Huckle, Haugen, Leegard, Valley City, North Dakota	10.00

By error the donation from Cana L.A. was omitted from the list in the February issue of the "Shepherd."

Thank you all very much and may God bless you as you share your material gifts that His Kingdom may be furthered. J. R. LAVIK.



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1000 words

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YOUNG PEOPLE'S LUTHER LEAGUE

LUTHER S. OLSON, Editor, Camrose, Alberta

PRESIDENT'S COLUMN

"But God commendeth his love towards us, in that while we were yet sinners, Christ died for us." (Romans 5:8).

That is a wonderful part of God's Word to hear today. We were sinners, God had love, and so His Son died for us. We can be redeemed through Him, the Lamb of God that beareth the sins of the world. There is no other way.

Dear Leaguer, have you helped someone hear that Word of God today? Have you pointed anyone to that truth from Heaven? Have you confessed your faith in that Word? Hear God's Word today.

In a few ramblings this month, I shall try to point out what I believe are the important parts of our Luther League program for the coming months.

1.—See You in Grande Prairie!

Have you seen that stamp on mail, on packages, in Circuit "Echoes"? We see it everywhere. Enthusiasm for the Grande Prairie convention is gaining momentum, so that we are sure Housing Director Erik Haave is going to have his hands full in a month or so. Be sure to send in your reservation soon. Our guest speaker in Grande Prairie is going to be Pastor Myrus Knutson of Milwaukee, Wisconsin, president of the Eastern District Luther League. He will give us some very wonderful messages, I know. Will you join me and our Board in praying for every one of his messages, and for the whole convention program? Missionary Talbert Ronning is also going to be with us for several addresses on missions. Sister Magdeline Klippon, former missionary to Alaska, and now a deaconess in Chicago, will also be in Grande Prairie. We are praying for a God-blessed convention.

Everywhere today one hears of plans and preparations of our Leaguers for the trip to Grande Prairie for the District Convention, July 28-August 1st. This will be the first District convention in the Peace River block, and the Peace River folks are really "going to town" on arrangements. Let me pass on to you some of the plans that have been made by Norman Foster, circuit president, and Pastor Erik Haave.

Convention sessions will be held in a drill hall or auditorium, 105 by 36 feet, which has seats for 200 and army benches to increase the capacity. We were told the only charge would be the payment of the janitor (\$3.00 per day).

Other arrangements include the use of the mess hall, now operated by the school board for boarding students, and a boys' and girls' barracks. In other words, we can have our Peace River folks arrange for the mess hall to serve all our meals on the grounds at cost and rooms can be provided in the two barracks buildings at a nominal sum.

All of this adds up to low expenses at the convention in Grande Prairie.

2.—How about an oratorical contest?

Canada District has never pushed very much, one phase of the Luther League program called the "Oratorical Contest." High School Leaguers are to write a five-minute talk on some subject of the Christian life, learn to deliver the talk, and then at Circuit conventions, Bible camps, or other meetings, give the oration, and the winner is selected for our Grand Prairie convention. Can we arrange to do this? We surely can for we have many very capable young Leaguers, who could prepare and give excellent Christian orations. Will you Circuit presidents and local presidents give your attention to this? We want to have the winning boy and girl from each circuit to be in the District contest at Grande Prairie. Saskatoon Circuit has started. How about the rest?

Plan now to help send your winning boy and girl orator on to Grande Prairie. This will be a good preparation for the international contest in Saskatoon in 1949.

3.—Youth for Christ—International Luther League day has come and gone. A few Luther Leagues have already had Youth for Christ programs, but the majority will have them in the near future. Put everything you've got into it, folks. Here is a wonderful work for our Leagues. In the way of Youth for Christ offering, Canada ought to lead the way proportionately this year, with the international convention coming to our District in 1949.

4.—Next International Convention in Saskatoon.—Yes, believe it or not, the next international convention will be held, d.v., in Saskatoon, in the Arena. A convention of the Luther League has never been held in Canada, although one was scheduled to be but was cancelled. Let us all join in prayer now for the plans for the Saskatoon international, June 22 to 26, 1949. Let us show our enthusiasm to our American Leaguers in all of our League work this year.

Bible Camps—Let us also remember our Bible camps now, as they are drawing close. Prayer and work will again make this Bible camp movement one of the strongest evangelistic movements in our church. Let us help our young people get "Into the Word," and let us do all that we can so that we may all "Hear God's Word Today" and every day. Camps will come just prior to the Grande Prairie convention. Let us not be careless in the preparation for Bible camp because of the convention. Both are important and should have No. 1 place in July.

Will you join us in prayer for all these Luther League projects.

O. K. STORAASLI, Pres.

Grande Prairie Convention Choral Union

For those who like to sing there will be a Choral Union Concert, Sunday afternoon, August 1, 1948, at Grande Prairie. The following is a list of the songs which will be used:

- Group 1
1. "Cherubim Song No. 7" by Bortniansky.
 2. "Dearest Jesus Draw Thou Near Me."
 3. "My Soul, Now Bless Thy Maker."
 4. "Praise Ye the Father." by Gound.

- Group II
1. "Hark, Hark My Soul," by Shelley.
 2. "Now Jesus At the Door," Concordia No. 119.
 3. "Wake, Awake, For Night," Concordia No. 426.
 4. "Lord of Spirits," by Reissiger.

- Group III
1. "Built On the Rock," by Christiansen.
 2. "Children of the Heavenly Father," No. 368.
 3. "As Sinks Beneath the Oceans," No. 422.
 4. "Beautiful Saviour," by Christiansen.

YOUR ROOM IN GRANDE PRAIRIE

A hearty welcome, delegates, visitors, pastors, all—to the land of the mighty Peace for the District YPLL convention in July. May it be for the everlasting peace, Phil. 4:7, for each who attends. Our circuit leaguers as hosts, and others as well, look forward joyfully to this great experience among us. We pray that your stay among us may be both pleasant and spiritually blessed.

To help us care properly for your physical needs here, there follows a resume of our facilities for accommodation. A reservation blank will be supplied you so we may have a definite idea of needs early enough to provide for same. Clip this coupon from page 2 or get one from your

pastor or League president, and send in right away!

Hotels: Murray, Grande Prairie, Alberta Rooms. Weicker Hotel in Sexsmith (13 miles on gravel). Rates are: Single \$1.00-\$1.50; double, \$1.75-\$2.25; 4 in a room, \$4.00-\$5.00. Donald Hotel may have slight accommodation at higher rates.

School dormitories: We hope many will make use of these, our largest facilities (40 ladies, 60 men) on same grounds as auditorium, 75c when bedding included. If not inconvenient bring your own bedding.

Auto court: 6 cabins, for 3 to 5 persons each, available for convention at low flat rate of \$3.00 per night. Bedding, stove, water pail, etc. supplied. No dishes.

Private homes: A number will be available. Cost not known yet.

It is important that reservations be made very early as Grande Prairie has a large tourist trade during the summer. To be sure of your accommodation have your reservation in to the Housing Director, Pastor E. B. R. Haave, Sexsmith, Alta., by July 7. The earlier the better. Send in your reservation as soon as you decide to go.

As to eats: Plans are being made to serve a number in the nearby dining hall. Besides this, there are five eating places in town.

—E. H.

GRANDE PRAIRIE CONVENTION ROLL-CALL

In order to facilitate the arrangements for transportation, it is important that you let your transportation directors know whether or not you are going—especially if you intend going by bus. Please use the form provided now. Approximate rates of travel are given below.

Fares on chartered buses to Grande Prairie from: (Return, tax included):	
Edmonton	\$11.30
Calgary	17.28
Saskatoon	22.68
Moose Jaw	30.32

These leaguers have sent forms to me indicating that they are going to Grande Prairie:

By bus: Mr. and Mrs. K. Fonkalsrud, Glendon, Alta.; Miss Alice M. Thompson, 9904 113. St, Edmonton (perhaps four more of the Thompson family will attend as well); Miss Eunice Satre, Irma, Alta.; Miss Bernice Magnuson, Ryley, Alta.; Miss Gertrude Christianson, 12116 66 St., Edmonton; Miss Esther L. Erickson, 12156 57 St., Edmonton; Mr. Henry Martel, 9662 102A Ave., Edmonton; Miss Nora Rugland, Viking, Alta.; Miss Betty MacKay, Camrose, Alta.; Miss Viola Wenzel, Camrose, Alta.

By private means: Mr. and Mrs. E. Bergh, Elmer and Florin, Camrose, Alta.; Mr. and Mrs. C. A. Magnuson, Camrose, Alta.; Pastor and Mrs. R. Olson, Armena, Alta.; Mr. and Mrs. Luther Olson, Camrose, Alta.

Have YOU notified your transportation director?

—Ed.

Fort St. John—Dawson Creek

Fort St. John and Dawson Creek are in the Peace River Y.P.L.L. circuit and are our hosts for the coming convention also.

One of the Finest Airports in Canada

Dawson Creek is the railhead and actual starting point of the Alaska Highway. It is surrounded by open and gently rolling land, suitable for a variety of agricultural activities. It has well developed communications and is a most attractive area. It is at the junction of the Vancouver, Edmonton and Alaska Highways—The place where the highways meet the trains.

Leaguers here are waiting to welcome you. Let's not disappoint them, nor ourselves, by missing this chance to see and hear so much for so little cost.